NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7

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THE WILL AND PURPOSE OF GOD.

(Selected for the Christian Visitant.)

It is the will of the Father, that of all that he hath given to Christ, he should lose nothing, but that all should be quickened, renewed, reconciled, and delivered from the bondage of corruption; and that the will and purpose of God the Father shall be fully accomplished at last, by the administration of Christ; so that sin and death shall be utterly destroyed, and all things subjected to Christ, that every creature in heaven, and on earth, and under the earth, shall confess that Jesus is Lord, to the glory of God the Father; and that Jehovah shall rejoice in all his works, and be all in all. This appears,

1. From the will of the Father, 1 Tim. ii. 4, "Who will have all men to be saved." 2 Peter iii, 9. "Not willing that any should perish." John iii, 35. "The Father loveth the Son, and hath given all things into his hand." And John vi, 39. "This is the Father's will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day."

2. From the design of Christ's coming, Matt. xviii, 11. "For the Son of man came to save that which was lost."

3. From the purpose of the Father, Eph. i, 9, 10. "Which he purposed in himself; that in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." And the Father's pleasure, Col. i, 20. "By him to reconcile all things to himself."

4. From the efficacy and universal extent of the quickening power of God, 1 Tim. vi, 13. "Who quickeneth all things." 1 Cor. xv, 22. "As in Adam all die, even so in Christ shall all be made alive." For, verse 45, "The last Adam was made a quickening spirit." And he that sits upon the throne, Rev. xxi, 5, says, "Behold I make all things new."

5. From the desire of the faithful, and the declaration of scripture, concerning the destruction of sin, which is the work of the devil and wicked men. Ps. vii, 9. "O, let the wickedness of the wicked come to an end." 1 John iii, 8. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Matt. xv, 13. "Every plant which my heavenly Father hath not planted shall be rooted up." Sin is certainly the most eminent plant of this kind, and therefore must surely be rooted up effectually; so that the smallest root or most latent seed shall no more remain. And when there shall be no more sin, there will be no more death; for, 1 Cor. xv, 26, "The last enemy that shall be destroyed is death."

6. From the assurance we have that all things shall be subject to Christ. Heb. ii, 8. "Thou hast put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." This is a quotation from the eighth Psalm, and there the Psalmist mentions all, both sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea; and whatsoever passeth through the paths of the seas. Which shews that the subjection is to be universal; so universal that no person or thing is excepted, but God the Father, 1 Cor. xv, 27, 28. "But when he saith all things are put under him, it is manifest he is excepted, who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all." All the subjects of Christ, must be the servants of righteousness; and being the servants of righteousness, they must be free from sin. Rom. vi, 18, 22. And since all are to be finally subject to Christ, all must be finally free from sin. Is there such an honor in being the head, or king of free subjects; that the kings of the earth, who frequently enslave all they can bring under their power, glory in being thought the rulers of free subjects? And shall this honor be denied to Christ, the king of righteousness and peace, who in truth and reality, makes all his subjects free indeed? Reason forbids it, and a true knowledge of the Mediator's character, and zeal for his honor, rejects the idea: for the Scriptures expressly inform us, that "The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii, 21. And that every knee shall submissively bow to his authority, and every tongue cheerfully confess his dominion. Philip. ii, 10, 11. "That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Rev. v, 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.

7. From the appointment of Christ to be the heir of all things. Heb. i, 1, 2. "God, who at sundry times, and in divers manners spake in times past unto the fathers, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." For he cannot be said to be the heir of any thing that is to be eternally separated from him, to a state of sin and misery; nor can he be the heir of any thing that is to be eternally destroyed, or reduced to perpetual non-existence. If, therefore, Christ be the heir of all things, and if he shall certainly inherit all things, according to the Father's appointment and promise: then all t be brought into a state of holiness an at last. In view of this he exults, "The lines are fallen unto me in ple ces; yea I have goodly heritage." must the glory of this inheritance be s the extent of it diminished; if all but the of the first born, and the angels who k their first estate, are forever to remain in lution of sin, and the extreme wretched damnation of hell or cease to exist? Or b that case, will Jehovah rejoice in all his since he has sworn, he has no pleasure i death of the wicked? Let, therefore, the fri of religion give up that character, in the ob of their worship, that would disgrace the mos despotic tyrant of the East; which has perhaps contributed not a little to make many desert their assemblies who might have been ornaments to, and able supporters of, true religion. How amiable is the scripture character of the Most High? He is love, and his tender mercies are over all his works; he afflicts not willingly, nor grieves the children of men, nor has he any delight in the death of sinners; he, therefore, never will inflict unavailing misery on any of his creatures. —*James Purvis.*

SEARCH THE SCRIPTURES.

And of all arts, sagacious dupes invent,
To cheat themselves and gain the world's assent,
The worst is—scripture warped from its intent.

COWPER.

Among the many inventions which mankind have sought out—there are none more prejudicial to the spread of correct sentiments, founded on the plain truths revealed in the Bible, than those which warp its language to support the long established doctrine of the *creeds* of the church. Children and new converts are not allowed to examine the Divine Oracles for themselves, unbiassed by religious dogmas. The former receive their first impressions of christian doctrine, not from the gospel but from the thousand and one tracts, and Sunday School books which are put into their hands as soon as they can read, and from the sectarian instruction given in (wrongly named) bible classes. The latter on becoming excited upon religious matters, are hurried forthwith into the church, to make sure their eternal salvation, but not without assenting to a formula of faith, (which probably they never read till they stand in the broad aisle candidates for admission) and pledge themselves before God to adopt it as the essence of gospel truth, and regard it as sacred in time to come. In both cases 'sagacious dupes have invented' this course of procedure to chain the 'freeborn mind,' and to manacle it with such burdens of mystical creeds and ceremonial service, that it may never have power sufficient to extricate itself, and examine freely and without prejudice the good and glorious sentiments of Revelation.

Such persons are ill qualified to examine candidly and prayerfully the plain instructions of the Bible. They find, or think they find almost every where abundant proof of the truth of those creeds which their *superiors* have told

them are correct. They dare not reflect for a moment upon those passages which evidently oppose their sentiments unless they can 'warp' them so as to jingle with their creeds. And they will rarely hear one preach or converse with those whose sentiments differ from their own, lest they should believe what they *know* to be false without examination. Wonderful independence! Is this the freedom of truth? Is this obeying the scriptural and rational injunction—'Prove all things.' Such cowardice and superstition deserves the unqualified reprobation of every follower of Jesus.

We recollect an incident which happened some years since, which may serve to illustrate these remarks. During the school vacation in August we left New York and went into New Jersey to spend a few weeks of the warm weather. We boarded in the excellent family of a good Dutchman. The whole family were members of the Reformed Church. We were received and treated with the greatest attention as a young 'Daniel' as they call their preachers.—But our peculiar sentiments were not known as we desired not to destroy the good understanding that existed between us. We attended their church, and united often with them in their family devotions. One evening the good lady made known her sorrows, and deep concern for her only brother who had lately embraced the awful error that 'God is the Savior of all men. Said she, 'He is my only brother. He has been a professor for many years and esteemed as an excellent man. He now seems to be more happy and cheerful than ever. He talks much on religious subjects, melts into tears when speaking of the love of God and Christ, and breaks out into audible prayer and thanksgiving. But it is strange he can be so happy in so dangerous an error.'

'Does he believe in the Bible,' we inquired.

'O yes,' said she, 'and he thinks he never understood it before, such beauty in every part—he reads it all the time. The Domine tried to argue with him; but he could do nothing with him. He says he reads the Bible too much, and is not enough governed by the interpretations which the learned put upon it. He is always repeating the promises to me, and scriptures which I never thought of before.' We remarked that there were several passages which seemed to favor such a doctrine, and quoted a number. 'Yes,' said the old gentleman, who had remained silent, 'but *our* Domine says that they don't mean as they say, and we ought not to think about them.'

This direction they determined to regard as sacred instead of 'searching to see if these things were so.'

This subject might be carried further and applied to those who, having once adopted a sentiment, are determined to 'look no further' in search for truth, but are content to plod on in the good old way, because their fathers have done so before them, and all the divinity schools and synods approve the course. What intellectual liberty is here? To such should the prison doors of error and superstition be unloosed, and these bound captives go forth in quest of the truth as it is in Jesus. Truth is an eternal principle and we can never know too much of it.—The more we honestly search the Scriptures, the more we shall delight in the instruction they afford, and the more we shall profit by it.—*Impartialist.*

REVIVAL.

We want a revival. We must have a revival. What! says the reader—would the editor desire one of those excitements, so common amongst the autodox, which drive reason from its throne in the mind, produce insanity, suicide and death—a revival which shall "separate chief friends," array the wife against the husband and produce bigotry, intolerance and sectarian hate in society? No indeed!—not by any means. A merciful heaven save the world from all *such* revivals. What then? Why we want a revival of *real* religion in the land, commencing just where it should, amongst the Universalist churches in our country—the revival of that old fashioned and almost forgotten religion which was promulgated at Bethlehem in Judea in the terms and spirit of "peace on earth and good will towards men." And where on earth should the revival of such a religion commence but amongst Universalists—believers the very soul of whose system is love to a God of love, and love to men as the brethren of a common Father. This is the system which possesses in itself all the principles and motives of real religion. We say "real religion"—for what, after all is this, but love to God and man. Even the most bigoted limitarians in their sober moments are obliged to accede to this definition of religion.

Well now—Universalists are the very professors to engage in such a revival—their system requires it. Hitherto we have necessarily been very much engaged in controversial warfare.—Our sentiments have been grossly misrepresented and attacked. Our characters have been continually traduced and abused; and thus situated, we have been under a sort of natural necessity for controversial discussions. And perhaps such discussions have been indulged, till they have aquired for most of our writers a *habit* of controversy—not to say a belligerant habit. But the war is about over, we trust. The enemy is forsaking the field. He now does but little more than, as he retreats, to let fly his shafts of calumny. The clouds begin to pass away. The sun is breaking forth. The fields for moral husbandry present themselves. They are even "white unto the harvest." And it is time our laborers went forth to do a work of love by the production of the fruits of the spirit, which are peace, love, joy—you know the list of these heavenly fruits. The poor and wicked world greatly needs them. It is starving and suffering for want of them. Let these fruits—they are practical ones—be cultivated and matured, as amply they must be, by a skillful culture, and under the rays of the sun of love and the gentle dews of divine grace—and what a blessed change—even a *radical* change from nature to grace—we should have! How infinitely would the world be blessed! How would the wilderness bud and blossom as the rose, and the solitary places, now inhabited by moral dragons, be made glad!

We repeat—we must have a revival. The world needs it. The community have a right to look to us first of all as the promoters of such a religion. We say to us, because our system more than all others contains the elements necessary to its production.

Our preachers—many of them—we say it with perfect respect—have been too much in the habit of a cold and formal preaching—too Unitarian, if we may make ourselves understood by this term. Their opposition to excitement as existing amongst our opponents, has led them, perhaps, to the other extreme. Why, we even heard it complained of some months ago, by a Universalist editor—a good brother by the way—that the Universalists, at a meeting in New Hampshire last summer, were so moved by the inspiring theme of the preacher, as to exclaim in the midst of the service—"glory to God—Amen!" Abominable presumption! daring impiety! As if it would never answer for Universalists to evince the power of faith, and of religion in the heart! As if, indeed, they should subject themselves to the charge of being thought religious! Now we are no more friends of wildfire in religion than our excellent brother Williamson. We deprecate fanaticism as much as he. Equally, too, do we deprecate coldness in our religion. For ourselves, it would never disturb our devotions, nor any notions which we possess of good good fashions, if when we were preaching, a brother should feel the spirit of divine exultation rising within him, he should give vent to his feelings by an audible "Amen." On the contrary, as we are all more or less creatures of sympathy, we believe that the emission of a spark of divine love in this way, would be likely to communicate a kindred warmth to other hearts, and produce a more spiritual flame amongst the people.

Our ministers, it is very true, cannot produce a revival by preaching the *fires of hell.* Such preaching would at once be inconsistent with their system and with the Gospel. And we have all seen its withering and mischievous effects in the world. But if we are deprived of this *moving* power, we have an infinitely better one at hand. We can preach the *fires of heaven;* we can kindle up on the altar of the human heart, the sacred flames of divine love, which shall burn without consuming—like the fire which Moses saw in the bush—"without consuming," we mean, any thing but hatred and wrath, strife and malice, and such like;—a flame which shall at once warm the heart and pour a flood of heavenly day-light into the understanding, which shall lead to the discovery of all the sublime and glorious attributes in the Divine character. Let us pray for God's aid to do this work. Our brethren, as a general thing, we fear are justly liable to the charge of being too cold in their religious feelings. The consequence is, there is want of zeal; and without zeal nothing will be accomplished. If we had half a dozen real revival preachers—you know by this time what we mean by revival preachers—in this State, who should go about under the hallowed and exciting influences of their system, and preach with divine power the fire of heaven's love, thereby kindling up the same flames in the souls of their hearers, who does not believe we should soon see Universalism spreading and prevailing with a power hitherto unknown?

We want *Universalist* preachers;—none of your mere opponents of autodoxy. A man may be the latter, and after all know but little, positively speaking, of Universalism. *This* is a positive system; that a negative. There is in our system something to excite the deepest interest and the highest affections of the soul. Our brethren should cultivate more and more the spirit of their religion. In many places in N. Hampshire, and in some in our own State, there is a religious engagedness amongst our brethren. They are alive. They have something more than a name to live. They feel the power of the glorious truths they believe, in their hearts. And they are excited to noble duties. They have awakened out of sleep. They have arisen from the dust and put on their beautiful garments. They are no longer a race of icebergers; they are warmed by an ardent love for the cause, and are letting their light shine before men. Soon may it be so every where. We may wonder and complain that Universalist Societies in many places should do so little for the cause. The reason is, they are cold. They feel not the power of Universalism. Our preachers should put on a new energy, and go forth to awake the sleepers. The divine spirit will accompany them, and breathe on these dry bones that they shall live. God grant it may be so.—*Maine Christian Intelligencer.*

CATHOLIC PERSECUTION.

The Boston papers contain an heart-rending account of an attempt made upon a protestant boy by his Catholic father and the Priest, to cure him of his Protestant errors and convert him to the Catholic faith. It seems the boy Patrick

Ryan, aged 17 years, was an apprentice to the printing business in Cornhill. For some time he had been sceptical as to the Catholic faith, and had betrayed a partiality for the Protestant religion. His father ascertaining the fact, on the 6th ult. met him in the street took him home with him to converse with the Priest. The ecclesiastic urged the importance of his being confirmed and receiving the sacrament, saying *he should obey his parents in matters of religion.* Upon the boy's saying he had a Bible given him as a New Year's present, the Priest replied—"The Bible was not made for common folks, but only for the ministers of the Church."

On the following day, on revisiting his father's house, the Priest was immediately sent for, who when he entered, accosted the youth thus;—"you *wretch*—how often must I come to see you for nothing!" The boy replied—"I did not send for you." At such a reply, the mother was horror struck, and exclaimed—"How dare you talk so to the priest! Dont you know that he could strike you dead, and that he has power to remove mountains?" The Priest did not contradict her. The father ordered the boy to leave the house, if he would not abjure his errors, and taking a stick of fire wood about two inches thick, struck him violently, saying—"it would be charity to kill him."

On the ensuing Saturday the father called at the office and ordered the youth to pack up and go home. The boy fearing violent treatment, did not go.

On the Monday following, the father called again, and promising not to talk with him if he would return home, induced him to accompany him. No sooner had he arrived at the house, when the father took him by the hair, struck him several times, and knocked hss head against the wall. He then stripped him of his clothes, and put on a sailor's suit, and told him if he attempted to escape, he *would murder him!* At the advice of the Priest, he was locked up in the upper chamber for a day and a night and beaten several times very severely. He was then released and ordered to leave the house immediately and never return. Thus the abused boy was sent forth into the world.

The Catholic Priest and the father, since the publication of the foregoing, have denied the facts; but their denial has called forth an abundance of testimony, duly sworn to, fully confirming all the above mentioned particulars.

This attempt to convert a youth by blows is sufficiently revolting, and yet it is not half so cruel a course as we have sometimes known to have been pursued by the autodox to convert their sons and others to the faith of their church. For what are strokes upon the *backs*, to *mental* tortures! the body cannot suffer so much as the mind. The limitarian papers are highly incensed at such conduct from a Catholic parent and Priest; and yet they had no bowels of compassion for the poor orphan boy at Ossippee, whom their Rev. Mr. Arnold lacerated much more severely, for the good of his soul. Nay, the Mirror—we recollect it well—sympathized altogether with Arnold and took his part, till he committed the crime of running off with another man's wife, whereupon that paper became silent.—*Christian Intelligencer.*

A MISSIONARY TOUR.

The following letter from Br. Rodgers, who is now on a tour to the west preaching glad tidings, was communicated to the Utica Magazine and Advocate, from which we copy it. We should have given it an earlier insertion, but the paper containing it did not reach us in due course of mail. It will be read with special interest, by our subscribers in Pennsylvania. Br. R. proposes a continuance of the Nos.

Tour—No. 1.

Br. Skinner—I am on my way to Pittsburg, which I propose reaching by the 3d Sunday in February, and where I design staying at least two weeks. I shall from thence go on to Zanesville, Ohio, and having spent a week there, pass on up to Cleaveland, and so on home, through the southern line of counties in the empire state. Possibly a desire to peep at father Stacy, and his field of labor, may divert me from my direct route for a time; that will depend on circumstances. My course, since I left home, has already been somewhat devious, owing to a desire to supply, as far as consistent with my main design, the moral wants of south-eastern Pennsylvania. I have, up to this date, traveled three hundred miles, and preached twenty-two sermons, mostly to excellent congregations.

Easton, a town of great wealth and business, with a population of five or six thousand. My meetings were here attended by large and respectable audiences. I infer from appearances that, with a little well-directed labor, a good society might be formed, and a church erected.—It is believed that the great liberality of the Lutheran minister, and of his congregation generally, prevents measures from being taken to those ends. My stay there of five days, was rendered as agreeable as possible, by the very kind attentions of Br. T. Wood and his lady.

Reading is both larger, and more handsomely built than Easton, with a population of about seven thousand. The society here comprises several members, male and female, who are an honor to the cause, and would be to any. They own a substantial, well-finished brick church, with a cupola and bell. I preached for them two Sabbaths and three week-day evenings, and quartered with Br. John Keim, to whom and his lady I feel much indebted for their kind attentions to my comfort. It cannot be but that the society here exert a wide and salutary influence, on the opinions and morals of the surrounding community—and this influence will ere long become plainly manifest.

Womelsdorf.—I was pleased with the kindness and simplicity of the brethren at this place—they are mostly Germans—their meeting-house is a neat brick fabric, surmounted, with a cupola and bell, and having a basement story. I delivered them two lectures. Br. Myers, of the "Botschafter," was present at one of them—and also Br. Longenecker, a convert from the Tunkers, or German Baptists, as is also Br. Myers.

Pottsville—five or six years ago a wilderness—now a bustling and populous seat of business. At this place the Pennsylvania Convention is to hold its next session, in May; and I can assure the zealous brethren composing that body, that the good seed cannot be sown in better ground. The friends of the cause there are looking forward with much interest to that event. My meetings were held in the basement of the Episcopalian church, and very crowdedly attended. I found worthy friends in A. Moore, and S. N. Palmer.

At Reamstown I delivered one lecture, and quartered with Br. Bushong, a merchant in the place. (I give the names in each place for the benefit of others who may come after me.) They have here a building adapted to the double purpose of school and meeting house. Over the door is inscribed, "*Here dwells Liberty.*"

Lancaster has a population of nine thousand, and is situated in a very fertile limestone region. Appointments were advertised for me in the secular papers, for Friday, Saturday and Sunday evenings, in the German Lutheran church; the pastor of which church is not only a Universalist in *fact*, but in *profession*—he is a worthy and talented man, and a majority of his congregation are with him in sentiment. The Universalists have rented the use of this church for a year, at stated times—to which measure the rigidly Partialist part of the congregation, a small minority, are bitterly opposed. Friday evening passed over peaceably--but on Saturday evening a body of Germans rushed into the house as the people were assembling, and shutting the doors, threatened vengeance to any who should enter. They attacked one of the vestrymen with clubs and a brick-bat, and cut and bruised him severely. They also attempted to strangle the sexton with his own handkerchief—and would probably have effected their object but for the magnanimity of the aforesaid vestryman, who rushed to his rescue, and cut the handkerchief asunder. Time will not admit of my going into further details—suffice it to say, that the rioters were arrested, and constables employed to preserve future good order, and my meetings on Sunday and Monday evenings were attended by an immense concourse of people, and I am persuaded that great good was the result from the whole affair. Br. Myers was present at all the meetings and led in the choir with great acceptance. Messrs. Peter L. and George Grosh, accompanied the singing with instruments invented by them—possessing great power, united with thrilling sweetness of tone, called *Euphoniads.*

I accompanied Br. Myers to his home, at Petersburg, from whence I went to Marietta, where I preached on last Tuesday evening, to a goodly number of respectful hearers—and of course, made myself at home with father Grosh, whose situation on the Susquehanna river is very delightful.

Harrisburg.—I preach in the Unitarian church at this place this evening. I am informed, that the people of the borough are very much under priestly rule. I am sorry so great a sin is laid to their charge, and shall be more so, to find them deserving of it—for under our free constitution, people who *will* be miserable slaves, are utterly without excuse—they are traitors to liberty and the rights of man. I have been very politely conducted through the public buildings, and introduced to the Governor and the Secretary of the Commonwealth, by Almon H. Reed, Esq., Senator from Susquehanna County—in whose seat in the Senate Chamber, I write this hasty sketch of my travels.

On the whole, I have seen many things to be pleased with, in south-eastern Pennsylvania, many which excite hopes of future prosperity to the cause of truth. I have for instance, been made acquainted with four respectable Lutheran ministers, who are inculcating the principles of universal benevolence on the people of their respective charges. The influence of this circumstance must be powerfully felt in this region before many years. I have also seen some things to excite regret. One is the too general lack of information on the subject of Universalism; and another the too evident leaning of the well informed class to Atheism. This latter evil, the prevalence of "the glorious Gospel of the blessed God" will tend to counteract. It proceeds from erroneous and repulsive representations of divine truths, and its divine Author. Fanaticism and skepticism have a mutual tendency to produce each other. Man is prone to extremes. I conceive Universalism to be the *temperate* clime between the *torrid* zone of endless misery, and the *frigid* region of Atheism and annihilation. After men have been too much scorched between the two tropics, they may find some relief in cooling themselves among the ice-bergs of the Polar seas—but it is *cold comfort* after all. More anon.

Most affectionately, George Rogers.

Harrisburg, Pa. Jan. 22, 1835.

Ballou's Nine Sermons,

Delivered in Philadelphia in Nov. 1834, just received and for sale, wholesale and retail, at this office. Retail, 50 cts. All orders promptly executed.

THE TRIUMPH OF TRUTH,

Inserted in No. 10, this Vol. for sale at this office, in pamphlet form.

Original.

THE CONTRAST---No. 5.

For the fruit of the Spirit is in all goodness, and righteousness, and *truth*. Eph. v, 9.

It is common for some clergymen, when called to officiate on funeral occasions, to describe the scenery of the blessed abode of the saints in glory, and the deathless, unspeakable torments of the lost, in the realms of wo. They hesitate not to say, (if the subject is thought to require it,) that the departed spirit may have winged its trackless way down to the deep abyss of hell; that there were no signs of faith and repentance, and the door of mercy is shut forever against the condemned spirit. To use Mr. Finney's figure, they "direct their telescope towards hell; they see the damned; they hear their groans and their wailings," and if the individual, whose exit surviving friends are deploring, was an "impenitent sinner," the fatal glass tells them of another victim added to the mourning throng. But they "see as thro' this glass *darkly*;" this "telescope," like all other human devices, is liable to deceive us; and as we look into some mirrors which exhibit a figure of our person in a deformed and disproportioned appearance, it is very possible that the great distance through which the eye must penetrate in looking into hell with this spiritual glass, prevents the beholder from having a clear vision of the place and its inhabitants.

It is truly painful for one who fully believes in the unchanging goodness and mercy of God for *all*, to hear that a fellow sinner has given up the ghost, to be a companion of devils in the region of eternal darkness. "Miserable comforters are ye all," who in the face of gospel light and truth, tell the heart-stricken mourner, that "God is" *not* "the Savior of all;" that "He will" *not* "have all men to be saved;" that "He hath" *not* "concluded all in unbelief that he might have mercy upon all;" that He does *not* "chasten us for our profit," but that He punishes the unbeliever with an endless curse; not for his profit, *not* to make him "a partaker of his holiness," but to vindicate the holy character of the Almighty law-giver and meet the claims of offended justice.

We ask the weeping father, the bereaved mother, the mourning son or daughter, if they can draw consolation from words that "strike daggers to the heart;" words coming from the lips of one whose duty it is, if he follows in his master's steps, "to bind up the broken-hearted, to comfort those that mourn." Does it assuage their grief to hear that the object of their love, after having suffered the pains of this mortal existence, is introduced into the august and dread presence of the eternal God to receive the sentence which dooms the immortal spirit to pangs eternal? We know it does not; and he who can unfeelingly rend the heart which is already wrung with poignant sorrow, must be destitute of that "Spirit," the fruit of which "is in all goodness, and righteousness and truth."

Let us CONTRAST the preaching which we have heard on funeral occasions, with that of Christ and his apostles. Not an *instance* can be named in the history that is given of these preachers, of their countenancing the notion that the spirits of any who died in their day had gone to an "eternal hell of sin and suffering." One of the thieves on the cross, died impenitent. Herod was smitten by God's angel, and gave up the ghost. Ananias and Sapphira were struck dead, and Judas suffered a premature and sudden death. If the doctrine of endless misery was common in their day, as it is at present, (and it is contended that is was,) why was it not said that these wicked persons had gone "to experience its burning realities"? Why were these instances not seized on by the apostles to warn the wicked to flee from the fires of an endless burning hell? Should an individual be cut off suddenly in *our* day, while in the very act of some heinous crime, there are many spiritual teachers who would express their belief that his immortal part had gone down to the shades of endless wretchedness. Wicked men died in the time of our Savior, and in the days of the apostles, destitute of the belief of Christianity, and according to present views exposed to unending torments in the unseen world. But Christ and his apostles used no such language in reference to "their end, their dreadful end," as we hear at the present day. We can account for this fact on no other ground than this: They believed "that God was in Christ reconciling the world to himself," 2 Cor. v, 19; "that the Father sent the Son to be the Savior of the world," 1 John iv,14, and that "God hath highly exalted Christ and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, &c. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father," Phil. ii,9, 10, 11. Hence they did not limit the mercy and power of Jehovah to the short span of man's earthly pilgrimage, but they saw as through the vista of approaching time, the period when "God is to be all in all," when, (to quote from Dr. A. Clarke,) "hell will be disappointed, the devil confounded, and sin *totally destroyed*. Hallelujah, the Lord God Omnipotent reigneth, amen and amen." B.B.H.

SOMETHING STRANGE.

We are often surprised, and did we not know something of the human mind, we should be still more surprised, to witness the apathy, the indifference, and even opposition manifested among men to that only doctrine which can ever give permanent rest and peace to every human heart. The doctrine of God's eternal, unchangable love to all his intelligent children!—To witness the anxious throbbings of the heart, with fear and terror in consequence of the imaginary enmity of Jehovah, to see one of our brethren, professor, too, of the gospel of peace and love, endeavoring by all means in his power to save us from a doom to which he imagines we are exposed, and for fear of which he sometimes trembles for his own safety—and then, when we offer to prove to him that this is without foundation, that God is his friend, and will be through all eternity, and will assuredly redeem all his children; then to witness the coldness with which this is received, and to hear the expressions that "it is of no benefit to declare it," as though it were better to remain in darkness, than to enjoy light and peace! We declare it to be astonishing, until we duly consider that men may love their creeds better than the gospel! Here the mystery is explained.—Alas! poor human nature, what feats will prejudice perform with thee!—*N. H. Star.*

RELIGIOUS MAGAZINE.

The following is the extract from the above work. to which allusion was made in our last, in our remarks on Mr. Bacheler's letter, and which was designed for insertion then, but necessarily omitted. Comment is unnecessary. Any one acquainted at all with Universalism will see that it is unworthy a serious reply. We may with much propriety turn upon him the language of his closing paragraph.

There are some who not only deny eternal, but all future punishment. So glaringly erroneous an opinion as this can never need a very labored confutation. That the drunkard, reeling to his grave; the blasphemer, breathing out his life in oaths and imprecations; the murder, launching from the scaffold with impenitent heart, and with hands reeking with the blood of his fellow; the self-murderer, rushing uncalled into the presence of his Maker, covered with his own:—that characters like these should on making their exit hence, be admitted to the society of the blessed above; admitted as companions of prophets, apostles and martyrs, angels, cherubim, and seraphim, to unite with them in the holy exercises and employments of heaven:—is a sentiment so repugnant to common sense, that it is hard to conceive how any one, with all his wishes that it were so, can persuade himself of its truth; and so contradictory to scripture, that it is not a little difficult to stretch the mantle of charity sufficiently wide to cover those who pretend it to be taught in that. By saying that all are happy at death, they anchor the Ante-diluvians in the haven of eternal rest, while they leave Noah tossing amid the surges of an ocean world. They waft thither the Sodomites on wings of fire, while Lot is fleeing for life to a cave. Thither float they the Egyptian hosts by the waters of the Red Sea, leaving the Israelites to wander and perish in the wilderness. Judas they send to heaven by a cord, sooner than his Master by the cross: and Annanias and Sapphira sooner by lying to the Holy Ghost, than Peter by reproving them for it. They send the worldling to a heaven of spirituality, the knave to a heaven of honesty, the drunkard to a heaven of temperance, the blasphemer to a heaven of praise! They virtually say, that he that *believeth not* shall be saved; that the *impure* in heart shall see God; that the blasphemer against the *Holy Ghost* shall be forgiven; and that all those shall inherit the kingdom of God who, the Bible expressly declares, shall not inherit it. They make the case of the wicked better than that of the righteous, by bestowing heaven upon them without subjecting them to the trials which the righteous endure, thereby scandalizing the character of God, by representing him as more favorable to sin than to holiness. And, worse than all, they pretend to be borne out in all these shocking absurdities by the Bible!

The arguments by which they attempt to support this wretched system, are perfectly in keeping with that system itself.

"Where is hell?" asks one—Just as if we cannot prove there *is* a hell, because we cannot tell *where* it is! Where is heaven? we reply.

"Who ever saw the Devil?" inquires a second, "Did you ever see any one that had seen him?" Answer. Who ever saw God? Did you ever see any one that had seen him?

"The Bible says nothing of an endless hell," says a third. "The word endless is not applied to hell in all that volume. Why then talk of an endless hell?" To him we reply, The Bible says nothing of an endless heaven. The word endless is not applied to heaven in all that volume. Why then talk of an endless heaven?

Again. "The terms, everlasting, forever, &c. do not prove endless misery," says another, "because their *original* meaning was not so"—nor endless happiness, nor the endless existence of God, might he add, with equal propriety!

Says another, "These terms do not prove endless misery, because they are sometimes applied to things which we know to be limited"—and would not prove endless happiness for the same reason, we answer.

"Hell does not mean a place of future punishment," says another, "because it *originally* signified something else"—and, of course heaven does not mean a place of future happiness, and for a similar reason. There are, according to this rule, no Moseses in these days, because the name Moses originally signified, Taken out of the water. Hence Moses cannot mean a man that is not taken out of the water.

We might go on still further, and by the very method which these individuals adopt to disprove the existence of a hell, a Devil, a future judgment, &c. we could as well disprove the future state, and every other doctrine of the Bible.

So superficial and whimsical are some of the arguments opposed to the doctrine of future and eternal retribution. We want no better evidence of the wretchedness of a cause, than that it employs in its service such flimsy subterfuge as this; for had its advocates good arguments, they never would resort to such ones as these.

MESSENGER & UNIVERSALIST.

SATURDAY, MARCH 7, 1835.

ORCHARD-ST. CHURCH.

Subject for Sunday (to morrow) evening, Luke xii, 4, 5.

GREENWICH CHURCH.

Subject for Sunday, (to-morrow) Evening, 2 Cor. v, 10.

PROPOSITION TO THE BRETHREN.

The U. S. General Convention of Universalists will meet in Hartford, Conn. in September next. Would it not be advisable for the Convention to be in session six or seven days? The undersigned is of opinion that it would—and the object of this article is to make a proposition to that effect. The following considerations deserve some attention:—

1st. The ensuing session will be the *Fiftieth Anniversary* of the organization of the Convention. It will be a JUBILEE—a season of special rejoicing.

2d. It is probable that a greater number of ministers will be present on that occasion than have ever been assembled—and it seems impossible that a general acquaintance could be formed during a session of two days—which is the usual duration of the meeting.

3d. The *Universalist Historical Society* will have much business to transact—and this, in addition to the ordinary attentions of the Council, will occupy considerable time.

An objection may occur. A session of six or seven days would render it necessary for the preachers to be absent from their Societies respectively one Sunday. In reply, it may be remarked, that there is not a Society in the order which would object to closing the Meeting House on the occasion of the JUBILEE. And no Society with which I am acquainted, would feel disposed, in such event, to deduct a farthing from the salary of the Pastor.

This subject is affectionately presented for the consideration of the brethren. A. C. T.

NEW PUBLICATION.

Nine Sermons on important Doctrinal and Practical subjects, delivered in Philadelphia, Nov. 1834. *By Hosea Ballou, Pastor of the 2d Universalist Society in Boston. Taken in Short Hand. With a brief Memoir of the Author and an Appendix.* Philadelphia. A. C. Thomas, 1835.

This work is a very neat 12mo. volume of 180 pages, which has just issued from the press, under the direction of Br. A. C. Thomas, of Philadelphia. We do not propose a review, as we have had no opportunity for a full examination. A special notice of it may hereafter be given by the Senior Editor. We merely take this occasion to call attention to it, (as Br. Sawyer is otherwise much engaged) to make known the work, and for the purpose of presenting an extract or two from its pages which we have noticed in a hasty glance over it.

The volume comprises, as expressed in the title, nine Sermons. 1st. Jesus a Witness, Leader and Commander, text, Isa. lv, 4.—2d. Test and Trial of Doctrines, text, 1 Thes. v, 21.—3d. Judgment Seat of Christ, text, 2 Cor. v, 10.—4th. The Craft and Crime of Absalom, text, 2 Sam. xv, 6.—5th. Influence of Divine Grace, text, Rom. vi, 1, 2.—6th. Refutation of the Serpent's Doctrine, text, Gen. iii, 4.—7th. Growth in Knowledge and Grace, text, 2 Peter, iii, 18.—8th. Baptism into Christ, text, Gal. iii, 27, 28.—9th. Constraining influence of the Love of Christ, text, 2 Cor. v, 14, 15.

The Appendix comprises valuable particulars forming an interesting appendage to the Sermons. It is hardly necessary to observe that the reputation of the author will cause the volume to be sought for with much avidity through our denomination. Whatever may be thought of his views in some particulars, his active and persevering labors in the great cause of the final reconciliation, imparts a special interest to the productions of his pen.

The following observations on the Spirit of Christ, are from the ninth Sermon, on the "Constraining influence of the Love of Christ," text, 2d Cor. v, 14, 15. The subject is presented in the author's peculiarly plain and forcible style. Let the reader apply the test, and ascertain whether he is indeed a christian—whether he possesses the spirit of Christ. P.

I will endeavor to describe the spirit of Christ. There are many professed Christians who make considerable pretensions to godliness, holiness, and Christian discipleship, who come far short in their spirit, of the love of Christ. Men may be possessed of much love, and be perfectly destitute of the love of Christ. A man may ardently love riches, and be so swallowed up in the spirit and love of wealth, as to exert himself daily in order to acquire the object of his love; and this love may lead him so far astray from the path of moral rectitude, that he may injure thousands of his fellow creatures, and defraud his poorer neighbors of their property, to swell his own coffers. This is far from being the love of Christ. A man may most ardently love honor, and fame, and power, and authority, in human society, and be very destitute of the love of Christ. For this love of honor and fame among men, has led thousands to attempt to ruin the characters of their fellow creatures, in order to exalt themselves. Little do they care how others sink, if themselves can rise. The more such love as this a man possesses, the more dangerous he is, and the less good will he do in human society. Another may be possessed of that which is considered a commendable love—a love of military valour, a pride of victory; and yet he may be destitute of the love of Christ—which destitution will expose him to the danger of violating the principles of moral right, and producing injurious effects in the community. We may possess, and delight in, the laudable affection of parental love; and yet, if we are destitute of the love of Christ, we may, by our parental affection, be led to injure our neighbors to accommodate our own family. How many thousands have there been, who, from a love of their offspring, and in order to enrich them, have ruined families, oppressed the orphan, and pulled down the widow's house upon her head! I will go further: A man may be exercised in the excellent principle and spirit of the love of friendship. There is scarcely any thing in society more lovely and praiseworthy, than to see a man who loves his friend, and who is willing to exert himself to do him good. I will carry this argument so far, as even to allow him to *jeopardize* his *life*, yea, to *lay down* his life for his friend, and yet he may be destitute of the love of Christ!

"Is it possible?" says the hearer. Yes; and I think I have not strained the point. "Greater love hath no man than this, that a man lay down his life for his friends." Here is the *ne plus ultra* of human love, as such. "But God commendeth his love towards us, in that while we were yet *sinners*, Christ died for us." Sinners are his *enemies*, of course; and Christ's love induced him to die even for his *enemies*.—Here is a very great distinction, between simply human love, and the love of Christ. Pythias offered himself to the authorities of Syracuse as a pledge for Damon, and he was willing to died for him; but if he had died for Damon, he would have died only for his *friend;* and his love would have fallen infinitely short of the love of Christ, according to the Apostle's statement. Where, in the wide world, did you ever hear of a man coming forth, and laying down his life, freely and calmly, for his enemy?—My hearers, you must go to Calvary, to find the instance! You must look on the cross of your Redeemer, to find it! You must look on *him* who was wounded for our transgressions, who was bruised for our iniquities, and upon whom the chastisement of our peace was laid to find an instance of a man laying down his life for his *enemy*. This, then, is *the love of Christ*. And this corresponds with the direction of the Savior to his disciples: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." This is the old doctrine that Jesus Christ came to put away, and to plant a different doctrine in the place of it. To love some, and to hate others, is a doctrine produced by the wisdom of this world, and you will find it in every false doctrine. I will not confine it to Christendom—we may go to the Jews, or to the Gentiles, and so far as their doctrines are erroneous, they contain the old doctrine referred to.—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This is the doctrine, this is the love of Christ—to love sinners—to love our enemies—to regard for good those that are opposed to us, and those who are our deadly enemies. It would be well for each individual present to investigate his own heart—to inquire whether he is in reality a Christian, according to the description just given. Do you possess this spirit of love toward your enemies? That Jesus Christ possessed this love, and acted upon it, there can be no doubt; and this is the spirit of the great enterprise of the gospel. If Jesus had not possessed this love, he never could have been the Savior of the world! He never could have been the Savior of the world, or have given himself a ransom for the wicked, if he had not loved them.

The author closes the 9th Sermon in the following impressive language:

It is the fervent desire of your humble servant, that every believer in the gospel of Jesus Christ should feel the power, the operation, and the spirit of this love of Christ. If we have this spirit of love within us, the very name of Christ will be sweet to our ears. What do you suppose was the effect upon the Grecian soldiers, when they heard the name of Leonidas pronounced? The mention of that name would cause the blood to flow faster in their veins, and inspire a determination not to be conquered! I could mention names of our own countrymen—the name of Washington. When you hear it pronounced, what is the sensation produced? You think of the father of your country—of the man who held the sword, who defended the land, who redeemed the country, and set it at liberty. You think of the man whose marches, and counter-marches are proudly rehearsed in our country's story, and whose name causes the patriot's heart to thrill with gratitude. And you remember the goodly Lafayette. He left fortune, home, and all that was dear beneath the skies, for the love of liberty—for his love to America. How do you feel when you hear his name? It causes emotions of gratitude, affection and love. And can you experience such feelings when these names are pronounced, and be careless, lifeless, and dead in feeling, when the name of Jesus is sounded in your ears! Let this blessed name stir you up to every principle of his religion. Never pronounce it without considering the great obligation that rests upon you, in consequence of the mighty exhibition of God, through his divine image. Think of what the world would have been, if the religion of the Savior had not been given to mankind; and you will feel that to it you owe more than your existence. You owe to it all that is dear to you—you owe to it *yourselves;* all the faculties and powers of your souls—your might and strength you owe to the promotion of that blessed cause for which Jesus bled, for which Jesus died. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

"The Christian lives to Christ alone,
To Christ alone he dies."

I cannot, as I am about to leave you, forego this opportunity of acknowledging to my friends in this city, the great obligations I am under, for their kind attention to me since I have been here. And though this may probably be the last time that I shall address you in the land of

the living, yet so long as respiration and recollection continue with me, your favors and your kindness will be remembered with grateful emotions, and with the most sincere wishes for your felicity.

LECTURES *AGAINST* UNIVERSALISM.

The Lectures of the Rev. Mr. Slocum, on the Difficulties of Universalism, which were commenced in the Orchard-st. Church on Tuesday evening, 24th ult. were continued Wednesday, Thursday and Friday evenings of that week to overflowing houses. We never witnessed a more crowded audience than was presented on two or three of the evenings. Friday evening the weather was quite unfavorable, though the house was even then full. And we feel confident that the very great degree of attention paid by the audience was as gratifying to the speakers as it was creditable to the individuals composing that audience. Such examinations will do good—it cannot be otherwise. For however they may fail to effect radical changes in religious views, they will exert a salutary influence in breaking down and removing those unchristian prejudices existing far too extensively between Limitarians and Universalists. Universalism has long been looked upon by a vast number in community as combining all that was sinful, and even horrible in its nature, and no doubt it has been so considered by many who have attended these Lectures. They will at least discover that we have not the horns and cloven foot of the reputed evil one, and that we go to the oracles of divine truth for the foundation of our hopes for time and eternity, however we may misapprehend those oracles, in their estimation. They must find that *they* have misapprehended *us*, thus far, at least, and if they are good men and christians, they will not regret being undeceived in this matter. The Christian will ever rejoice in finding a fellow creature *better* than he had apprehended.

We have the renewed gratification of assuring those of our readers who have not heard the Lectures, that Mr. Slocum has continued his examination of the subject in the same manly and christian spirit, generally speaking, with which he commenced. In some few particulars it is true, we should have been better satisfied in a different course, but he has appeared to manifest in them a perfect frankness, and we have no authority for concluding that he did not mean well.

He has occupied one or two evenings with Difficulties, in his mind, which he has found in Mr. Ballou's Treatise on the Atonement, but he pleads the authority of the Modern History of Universalism, that Mr. Ballou's are the generally received opinions of the denomination. We think he erred in taking such grounds of objection. But it is not our object to canvass this point here. We merely make the exception, and in justice to Mr. Slocum, give his reason for his course.

Four Lectures were given last week. Three more are to be delivered this week, which will close the course, seven in number. P.

POST MASTERS.

It appears to be one among the many strange things we are daily called upon to witness, that Post-Masters, or their Clerks, and in some cases both, cannot confine themselves to their official duties, and be content with fulfilling the purposes for which they are put into office. They seem to forget, in many instances, that they are stationed there to wait upon the public, without regard to the complexion, circumstances, or profession, of that public, and to have taken upon themselves the office of spiritual advisers and dictators.

We have a letter now before us detailing some very exceptionable conduct of a clerk in an office a little distance up the North River. The writer had been a subscriber to the Messenger, but removing several miles from the office, had discontinued it. We had mailed him some two or three numbers subsequently, and while passing the office one day, was hailed by a clerk with the modest salutation, "here is some of your *infidel* papers." It was stated that his paper had been discontinued. Our officious gentleman immediately replied, "it was high time—they were very demoralizing," &c. with the customary amount of wholesale denunciation. Now if this gentleman does not know, he ought to be made to know, that he is wholly transcending his powers and duties.

But the zeal of many altogether outstrips their knowledge. Such is undoubtedly the case with the individual in question. If we hear any more complaint of him, we shall feel justified in reporting him. P.

FORCE OF PREJUDICE.

Much has been said of the force of prejudice, but we have rarely seen or heard of cases in which it was more clearly indicated than during the Lectures on "The Difficulties of Universalism," at the Orchard-st. Church. In many instances, Limitarians have ventured into the Church, and the moment Mr. Slocum was through, would leave it, being determined or not daring to hear Mr. Sawyer in reply. Apparently afraid to trust themselves, one moment, in the hearing of remarks in opposition to their favorite views.—Others have manifested a little more respect for the house and occasion, and have waited till the services were through, but have much regretted *that they ever went!* Before, their feelings were *settled*—their opinion was *made up*, but now, alas! they find there is *two* sides to a question—they feel "uneasy"—they wish they "had not attended"!! O prejudice, with what an iron sway thou rulest thy subjects!

We have heard of one instance in which a zealous professor mustered courage to stay in the church long enough to hear Mr. Slocum through, and listen to a few introductory observations from Mr. Sawyer. This was as much as he could possibly bear, and he abruptly left the church. The next day he was asked if he attended the last evening's Lecture. "O yes." Well, how did you like the proceedings throughout. "Oh, I never heard the rottenness of Universalism better exhibited in my life—it was just what I expected." But what did you think of the latter speaker?—"*Oh, he could not do any thing at all.*" Now the truth is, respected reader, he had been invited there expressly to hear what Mr. Sawyer had to say in reply; and he had endeavored to give the impression that he had listened to all, but in fact *would not*, or *dared not* wait for the reply; and what is still worse, would attempt to condemn one of the parties, altogether unheard! What a galling servitude it must be, to be thus chained to the car of prejudice! P.

ENDLESS HELL RENOUNCED.

A recent letter from Br. A. R. Gardner, Greenville, Ind. to the editors of the Magazine and Advocate, states that in a discussion which he had with Rev. J. B. Lucas, (Methodist,) on the 12th Dec. the latter publicly denied his belief in the doctrine of an *endless hell*——but at the same time undertook to maintain *endless misery!* He also denied that that Dr. Adam Clarke's Commentary was considered a standard among the Methodists. Dr. Clarke is in a fair way of sharing a similar fate with Dr. Scott. The latter was a clergyman of the established (Episcopal) Church, but his Commentary is now almost wholly patronized by Presbyterians! The former is becoming a great favorite with Universalists, and we know not but his Methodist brethren will cast his work off, out of very spite.

Br. Gardner says that a Baptist deacon was present at the discussion alluded to above, and not only renounced his faith in an *endless hell*, but in *endless misery*—has avowed himself a Universalist, and resigned his office as deacon in the Baptist church. Let the good work go on. P.

SEARCH THE SCRIPTURES.

The course of Lectures on the difficulties of Universalism which have been in progress at the Orchard-street Church for a short time past, have been productive of much interest on both sides of the question, so far as we can judge. The various expression of opinion has not been among the least of its peculiarities. We were waiting one evening by the door, as the congregation was retiring, and it was not a little amusing to hear the diverse opinions expressed. The balance of the testimony, we shall not, of course, now attempt to sum up.

One circumstance has come to our knowledge, through another individual, of a more serious character. We say *serious*, because it is really a serious consideration that an individual professing interest in the subject should deny plain scripture declarations, when repeated before him, from *ignorance* in the case. Mr. Sawyer, in speaking of the death in Adam, and of the life in Christ, on one occasion, quoted from 15th Cor. "*As* in Adam *all* die, even so in Christ shall *all* be made alive." Our informant says that a very respectable looking person near him, immediately spoke out in an audible manner, (audible to those around him,) "*It is not so—it does not read so!*" Now we can only pity the individual who has yielded such blind devotion to the creeds of men, and omitted the weighter testimony of the Bible, as to be so ignorant of plain declarations of holy writ like the one in question.

We are frequently told by opposers that we rely too much on the *promises* of God. If this is the case with us, *they* are no less tenacious of the *threatenings*, and we submit it to the candor of the reader which of the two, (if evils,) is the least.

The case cited above will compare well with one stated by Br. Hanscom, of Lamprey River, in the "Star in the East," as follows:

"The writer of this article was called a few weeks since to attend a funeral in a neighboring town. He commenced the solemn services of the occasion by reading for the consolation of the mourners, the 15th chap. of Paul's 1st epistle to the Corinthians. While he was reading the chapter an *intelligent* and *pious* female of another denomination, in an adjoining room manifested great uneasiness. She was not aware that the speaker was reading from the Bible—and as he proceeded her uneasiness increased.—As he drew toward the close of the chapter, she gave vent to her feelings, by saying to the lady who sat next to her, "I do not believe any such stuff—that *we are ALL a going to be changed*—and he cannot find any such doctrine in the Bible." This is a fact, and names and places can be given if called for."

Such people are to be pited. They are ignorant of the actual teachings of the scriptures, having relied more upon the declarations of others than upon their own investigation of the subject. And here we fear would rest too many of the difficulties of Universalism if followed out to their true foundation. May we all have interest and resolution sufficient to examine for ourselves, and wisdom to discover the truth. P.

NEW SOCIETY IN STRATFORD, CONN.

We feel pleasure in presenting the following letter from Br. Case to the Editors of the Inquirer and Anchor. We know some of the friends in Stratford, and we feel confident that under their judicious management the Society cannot but prosper. P.

It will doubtless be gratifying to the friends of the cause in which we are engaged, to learn that the "truth of God" is fast gaining ground in this section; while the faithful Heralds inform us, that the North gives up, and the South keeps not back; while they almost weekly

bring us news of the formation of some new society, professing faith in universal grace and salvation; *I* am happy in being able to state, that *Connecticut*, is fast coming to the light. It is but about one month since a society was organized in Monroe, where they intend to have preaching once a month. I now have the pleasure to say, that a Society was formed in Stratford, on the second inst. A lecture was delivered on that evening according to a previous appointment by the writer; although the weather was cold the house was filled with attentive hearers. Our friends there had contemplated forming a Society and drafted a "Constitution" for the same—the meeting was so well attended it was thought best to organize a Society; and at the close of service, notice was given to that effect: the audience remained. A "Constitution" was then read and adopted. This Society bears the name of the "First Universalist Society in Stratford."

An address was then delivered by the writer, after which Abel Booth, Esq. was called to the chair, and the members proceeded to elect their officers for the year ensuing—whereupon,

Daniel Williams was elected *Clerk*. Freeman Curtiss, *Treasurer*. Abel Booth, Isaac P. Booth, Nathan W. Burritt, *Prudential Committee*.

The society expect to have preaching once a month until summer, when there is a prospect of their building a church, (and they are abundantly able so to do,) but they are destincd to meet with opposition; of that there can be no question, the tide of popular feeling is so strong against them; but they can withstand it for a season, and when their doctrine comes to be generally known, it will be respected. And should they be for a while opposed and slandered by the good *christian leaders* in that town, (as they formerly have been,) may they be enabled to say with the apostle, "But none of these things move me." Though this society is in its infancy, they need not fear, their faith is founded on the rock of ages; and I trust they cannot be shaken from the truth. May the Lord lift upon them the light of his countenance, give them peace and joy in believing—cause them to increase in numbers, knowledge, and union.

A. Case.

Danbury, Feb. 6, 1835.

THE TRUE QUESTION.

The following pertinent remarks on a very important subject, are from the pen of Br. Whittemore, of the Trumpet. Let every one professing the name, bring the question home to his own heart, and see how stands the account. The first and second queries we suppose are predicated on a special law in Massachusetts, requiring individuals to pay to some society for the support of religious services.

We notice the remark, "you are opposed to the ordinance of the Lord's Supper." We presume Br. W. would not withhold the name, Universalist, simply on this ground, or because one did not perceive its obligation on him. There are doubtless many zealous, well meaning Universalists, who are not certified of the obligation of that ordinance upon them. P.

WHAT MADE YOU A UNIVERSALIST?

We have always been of opinion, that there are persons who profess to be Universalists, and who are considered to be so by others, who have but questionable claims to that name. It would be a very profitable service, if every individual who bears the name, would seriously reflect, as often as once a year, upon the question that stands at the head of this article—What made you a Universalist? Suppose this inquiry should be pressed home to the conscience, what answer would that faithful monitor return? It is not possible for us to say, but we may conjecture.

To one, conscience says, "You had a quarrel with a member of the church to which you formerly belonged. The church saw that you was in the wrong, and that your antagonist should be supported. You left the church in anger, and as the law compelled you at the time to be a member of some religious society, you professed to be a Universalist, and joined a society of that faith." Is this your case? If this be all the reason you can assign for your professed conversion, you are not a Universalist. You can give no reason for your professed change of faith. You are not rooted and grounded in the truth.

So another conscience says, "You hated orthodoxy, so called; but you did not really believe in any religion. You had very seldom read the Bible. There were but two societies in the town in which you lived, and the laws compelled you to join one of them. You took that which was least objectionable, and called yourself a Universalist." You are not a Universalist. In fact, you have no real communion with the denomination to which you profess to belong. You never join heartily in the prayers of the sanctuary. You frequently absent yourself from public worship. You complain of your minister, that he is too zealous. You are opposed to the ordinance of the Lord's Supper. The joys, the consolations, the gratitude of a real Universalist, you never felt. You are not a Universalist.

Conscience whispers to a third, "You professed Universalism because you thought it, on the whole, the most reasonable doctrine advocated by the christian sects. Nature gives evidence of impartial goodness. But do you believe in the Bible? Do you believe in the miracles, the doctrine, the crucifixion, and the resurrection of Jesus Christ? Do you believe in a future state of immortality and incorruption? So speaks conscience. If you do not believe in the existence of God, in the truth of the sacred Scriptures, in the life of Christ, and in his death and the resurrection as revealed in the Gospel, you *are not*, you *cannot* be a Universalist. You may have embraced some of the first principles of natural religion; but that alone will not make you a Universalist.

Again, conscience says to another, "You formerly believed in the doctrine of endless punishment. You thought it was revealed in the word of God. The doctrine filled you with disquietude. When you came to compare it with the manifestations of God's impartial goodness in nature, you doubted. You determined to review the word of God with the greatest care. You kneeled before the God of heaven, and prayed, Father, thou knowest that I am seeking to find the truth as it is in Jesus—thou knowest I have sincerely believed that thy justice requires the eternal sacrifice of the offender to magnify thy holy law and make it honorable, but, O God, when I compare my thoughts with the magnitude of thy goodness, as it shines in the sun, as it falls in the rain, as it is exhibited in the luxuriant earth, which feeds with thy bounty all thy creatures, even the vilest of the vile, —when I see that thou openest thine hand, and satisfiest the desire of every living thing, I am thrown into doubt. Art thou not a God that pardoneth iniquity, and passeth by the transgression of the remnant of thy heritage? Lead me to thy word. Guide me by thy wisdom, in the renewed examination which I am about to make. Save, O Lord, save thy servant from error. Make me to know the path of thy commandments. You then reviewed the Bible with the greatest care. You read it again and again; and you come at last to the conclusion, that all the intelligent creatures of God shall be saved from sin, and made holy and happy in the presence of their God forever. Your joy was unspeakable. Gratitude to God and love to man were the predominant emotions of your heart. You felt new motives to obedience arising from the love and kindness of God. You saw in God a Father, and immediately sprung up in your soul, that spirit of reverence, and confidence, and cheerful obedience, which a sense of the filial relation invariably inspires. Your change of sentiment showed itself at once in your life. You assumed a new cheerfulness; your former haughtiness passed away; you became a friend to publicans and sinners, and condescended to men of low estate. Your love, before restricted and confined by the spirit of sectarianism, now broke over all those gloomy bounds as the sun breaks through the clouds after a storm, and an enlarged, an animated, a truly christian charity pervaded your breast. Sin appeared to you a thousand times more heinous than it ever did before; and you felt ashamed of your past life, you plead with tears of contrition for forgiveness that you had despised the riches of God's goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth to repentance. Thus speaks conscience in this case. Ah! *this* is a Universalist indeed, in whom is no guile. He came into Universalism the right way, by the medium of God's word; and he illustrates in his life, the moral tendency of that system of faith.

We trust that this communication will have the effect to lead all Universalists to review the grounds of their faith, and to put seriously to themselves the question, "What made you a Universalist?" We are very free to say, that we do not wish a man to profess to be a Universalist who is not so in reality. It is our hearts desire and prayer to God, that those who believe in the salvation of all men may be distinguished by the purity of their lives, and may be indeed "a peculiar people zealons of good works." We know, if they truly believe in the doctrine of God's grace, and realize the influence of that doctrine upon theirhearts, they will be so. We wish to embrace all men in the arms of our charity, to pray for them:—we have no doubt they will all be saved at last. But we know they are not all saved now. They are not now all believers of the truth; and we wish only those to be considered Universalists, who are really and truly so.—*Trumpet and Magazine.*

BACK VOLUMES.

The letter of Br. R. O. W. is received. In reply to him and the individual at New Marlborough, we state that the three vols. of the Messenger are $6,50. It is the lowest we can put them. We have but very few copies of the 2d volume, and although we have more of the 3d vol. there are repeated calls for that vol. separately, on account of the Controversy between Dr. Ely and Br. Thomas. We are only enabled to make this reduction on the three, from having an extra supply of the 1st vol. The individual at New Marlborough will therefore please notify us immediately whether we shall forward the future Nos. of this vol. and retain the others as suggested. P.

RENTING OF PEWS.

The pews in the Orchard-st. Church, will be rented for the ensuing year, on *Monday afternoon next*, 9th inst. A committee of the Trustees will be in attendance from 3 till 6 o'clock, P. M. to receive applications, and communicate any information that may be desired as to terms, &c. The Trustees have found it necessary to increase the rate of Pews, for reasons which can then be explained, and they earnestly desire a full and punctual attendance, at the time named, of all who are desirous of securing seats. Present Pew holders will have the privilege of retaining their Pews at the prices named, by giving notice to the Trustees on or before the time specified above. It is hoped no one desirous of retaining his Pew will neglect this particular as the Committee will otherwise feel at liberty to let them to the first applicant. In behalf of the Trustees. J. Hall, Ch.

Religious Notices.

Br. Hitchcock will preach in Newark the 2d Sabbath in March, and at Rahway on the 3d Sabbath.

Br. N. Dodge will preach in Killingworth, Sunday, 8th inst. (to-morrow.) His letter notifying the above, and at Danbury and Guilford, did not reach us till Monday of this week, and consequently we could not give the other appointments.

Br. Hitchcock will preach at Camptown, N. J. Tuesday evening 10th inst. and at Middleville, Wednesday evening, 11th.

TO THE YOUNG MOTHER.

Young mother, what can feeble Friendship say,
To soothe the anguish of this mournful day?
They—they alone, whose hearts like thine have bled,
Know how the living sorrow for the dead.
Each tutored voice, that seeks such grief to cheer,
Strikes cold upon the weeping parent's ear.
I've felt it all. Alas, too well I know
How vain all earthly power, to hush thy woe!
God cheer thee, childless mother! 'Tis not given,
For man to ward the blow that falls from Heaven.

I've felt it all—as thou art feeling now;
Like thee, with stricken heart and aching brow,
I've sat and watched by dying beauty's bed,
And burning tears of hopeless anguish shed;
I've gazed upon the sweet, but pallid face,
And vainly tried some comfort there to trace;
I've listened to the short and struggling breath;
I've seen the cherub eye grow dim in death;
Like thee I've veiled my head in speechless gloom,
And laid my first-born in the silent tomb.

THE RISING OF THE DEAD.

BY MRS. HEMANS.

"*He that was dead, rose up and spoke*"—he spoke—
Was it of that majestic world unknown?
Those words, that first the bier's dead silence broke,
Came they with revelation in each tone?
Where the far cities of the nation's gone,
The solemn halls of consciousness or sleep,
For man uncurtained by that spirit lone,
Brought from their portal back across the deep?
Be hushed my soul! the veil of darkness lay
Still drawn:—thy Lord recalled the voice departed,
To spread His truth, to comfort his faint-hearted,
Not to unfold the mysteries of its way.
—Oh take that lesson home in silent faith;—
Put on submissive strength to *meet*—not *question—Death!*

NATIVE TENDERNESS OF HEART.

BY TIMOTHY FLINT.

To present, in contrast, the favorable side of human contradictions:—I have seen a man plunge into the water, and put his own life at fearful jeopardy, to rescue a stranger from drowning. I have witnessed instances of disinterested and heroic sacrifice, which present men in the aspect of angels, in every walk of life. Such sublime samples of the capability of our nature are the appropriate theme of oratory, painting and song; and cannot be too much blazoned. Pity it is that history did not select more instances, and dwell upon them with more partial eulogy, instead of amplifying the revolting details of war.

Two instances of affecting manifestation of tenderness are deeply impressed upon my memory, simply because they were elicited by common cases of suffering; and had in them nothing of romance, or of uncommon tendency to excite the feelings.

I was passing in the streets of one of our northern cities. On the marble door steps of a sumptuous mansion, sat a ragged boy, with a look at once dogged and subdued, manifesting long acquaintance with sorrow and want. Near him sat an aged woman, apparently his mother, decrepit, worn and squalid, with her face turned from me. The boy was devouring with voracious greediness a piece of dried herring. Fair and richly dressed children were passing to their morning school. Most of them jeered him, in passing, calling on him to get down from the steps and asking him, if he was very hungry? 'Yes, and you would be hungry, and sad too, if you was poor and a stranger, and had to take care of an old mother, and had walked as far as I have.' One of the boys lingered behind, as if ashamed of his feelings. I noticed his broad, high forehead, and eye speaking a soul within. His eyes filled with tears, as he handed the boy money. My own eyes moistened, as I witnessed the angelic expression of this noble boy, who I dare affirm, had not the spirit to do such things by halves.

The other was in another extremity of our country, where money and cotton, sugar and slaves, balls and theatres are the all-absorbing objects of interest. A large group of gaily dressed gentlemen and ladies were promenading, in company with an heiress and her intended husband, who were shortly to be married, and they were merely discussing the preparations. A poor, pale boy, apparently a stranger, came up to them, with his written petition for charity; and with the low and subdued tone of voice appropriate to shame, bashfulness and misery, began to tell his little story. The splendid laughers walked on with an incurious carelessness. One of the group lingered behind. He was struggling with the difficulties of obtaining a profession, and aiding in the support of a distant family. But, he bestowed on the boy one of his few remaining dollars. When I see such instances of native tenderness of heart, I thank God that men are not totally depraved.

ECONOMY--The German Settlement.

I was much disappointed in not having even five minutes to look through this celebrated village, where the German Rapp has so successfully raised a community, who labor in common, and own all their property only as trust members of a corporation. I saw hardly as much of the town, thus passing its suburbs inland, as when sailing by the front on the Ohio. It struck me as remarkably neat, however; and it being Sunday, a perfect silence seemed to reign over the village. Rapp, I believe, unlike most of his co-community-mongers, retains religion, not only as incident to, but an essential feature of, his system. Had it been otherwise, the attempt to form such an establishment could hardly have succeeded as it has. Religion I believe to be an instinct of the human mind—a natural impulse, which at some time determines the thoughts of every heart heavenward. It is a feeling which as palpably prompts us to seek a God and to worship him, as does the instinct of a bird suggest the season of building her nest and the materials for its construction. The form of her frail fabric varies indeed with the climate in which it is built, and the character of the winged artificer: but the haughty temples of heathenism, the sumptuous mosques of the Mussulman, and the Christian's humbler house of worship may each find a semblance on the towering cliffs or tall tree-top, where birds of prey alone will build—in the imbowered copse, where the luxurious dove delights to brood—or mid the lowly rushes, where the lapwing's fragile nest is made. There is, indeed, a stolid race of birds who deposit their eggs upon the barren shore, leaving the sun to vivify or the sea to scatter their contents as chance may determine. But stupid as their offspring must be be who, in constructing an aviary, made no provision for the interesting wants of the rest of the species, because this particular genus is so coarsely constituted. Let us thank Heaven, when thinking of the privileges of which the intrusive bigotry of foreign infidels at times would strip us, that in our free forests, there are fields, hills, and groves where religion, unshackled as a new-fledged bird, may build her altars how and where she pleases.—*Winter in the West, by a New-Yorker.*

TYRANNY OF FASHION.

[The editor of the Evening Star, (M. M. Noah,) closes a very appropriate article on Fashionable Parties, and Late Hours, in the following forcible language. The last paragraph, particularly, is peculiarly affecting.]

Alas! how many charming women are hurried to the grave by carelessness; by the bewitching attractions of fashion; by keeping late hours; by thin clothing, and by eating too much! The observation made by strangers is, "how pale and thin your ladies are!" Why will they not have resolution enough to discard these seducing and destructive allurements; why not enjoy life soberly, discreetly, prudently?"

What can be more agonizing to true affection than to see the girl nourished with tenderness in infancy; amiable, intelligent, and accomplished, gradually sinking into the grave ere she reaches the age of womanhood? The pride and delight of fond parents and numerous friends, the rose which early bloomed, daily fading in the brilliancy of its colours, and drooping like the lily of the vale? To see the eye, once so brilliant, sunken, heavy and dull; and the lips, once so ruby, now thin and pallid? To witness the being so beloved, so cherished, the victim, of slow, but unerring disease, not constitutional, but brought on by neglect, by fashion; to see the vision recede from the sight, step by step, until evening frowns upon its setting glory, and the tomb closes upon it forever!

PROSPECTUS

Of the Second Volume of the

Southern Evangelist.

L. F. W. ANDREWS, Editor.

WILLIS ATKINS & ALLEN FULLER, *Corresponding Editors*

As its name implies, this publication will continue to be the *Herald* of "good tidings to *all* people," especially to the people of the *Southern States*. It has already, we trust, been a winged messenger of joy and salvation to many, and we would rejoice, could it find its way into every corner of this Southern clime.

As heretofore the "Evangelist" will declare the scripture doctrine of the *final holiness* and consequent *felicity* of *every* son and daughter of Adam's race. It will proclaim the pleasing intelligence that God is a Being of *Love* and not of wrath, and that it is according to this *will, purpose, promise* and *oath* to bless all the families, nations and kindreds of the earth with an immortal inheritance of ineffable glory. It will testify concerning the final destruction of the Devil and all his works, the "finishing of sin," and the blessed consummation of all things, in and through the Son of the Highest, even Jesus of Nazareth. It will be the advocate of the unrestricted liberty of speech and of conscience, and the right of private judgment to all, in matters of religion, faith and duty.

It will also be the uncompromising foe of all ecclesiastical tyranny and misrule, oppose all "spiritual wickedness in high places," and wage a war of extermination against all those "creeds and confessions" of men, which cast dishonor upon the character of an All Wise and Merciful Creator, and which bring a blight and sorrow upon his moral creation. It will likewise advocate the practice of the moral duties of Christianity, and bear testimony to the important truth that the ways of vice are the ways of misery, pain and death; and exhort to the keeping of the commandments of our Heavenly Father from a sense of their present "great reward."

As heretofore, a portion of our columns shall be open for the free discussion of the various topics of Christian faith and duty—for Sermons and Essays on doctrinal and practical subjects, and for chaste prose and poetical miscellany.

Having secured the additional services of our faithful brother, Allen Fuller, of South Carolina, as a Corresponding Editor, we trust to make the second volume of the "Evangelist" every way worthy of the substantial patronage of every liberal man and every liberal Christian in the whole South. The co-operation of all such is therefore respectfully and earnestly solicited.

CONDITIONS.

The EVANGELIST will be published weekly, (if the patronage immediately pledged will justify the measure,) in folio form at $3 per annum, in aduance, or 4 copies for $10, and so in proportion for a larger number. If sufficient patronage is not offered to justify a weekly publication the privilege is reserved of continuing it in its present form, monthly.

Letters to be addressed, *post paid*, to "L. F. W. ANDREWS, Montgomery, Alabama."

REVISED EDITION

Of Notes and Illustrations of Parables

Just published, and for sale at the Trumpet Office, the Revised Edition of the work entitled "Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE."—382 pages large 12 mo. at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New-Testament are explained at length in this work, and illustrated by appeals to the sacred scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from orthodox commentators, of great respectability, to show that they have explained them as Universalists now do. Examine for yourselves. Boston, Sept. 1834.

☞ *The above work for sale at No. 2 Chatham-Square, N. Y.*

The Prize Tale.

We have just published at this office, in Pamphlet form, Prize Tale inserted in No. 1 of this vol. $2 50 per 100, 12 1-2 cents per doz. Orders solicited.